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Zion's Herald.

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CHARLES PARKHURST, Editor.
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THE OUTLOOK.

A police lieutenant in Columbus, Ga., has been compelled to resign — for no neglect of duty, for no act of disobedience, for no complaint against him of inefficiency. The head and front of his offending was the discovery that, though to all appearances he was as white a man as the whitest, there was a taint of color in his blood; and that was unpardonable. The community could no longer tolerate him as one of its officials. Will race prejudice ever die, will brotherly love ever have free course, in the sunny South?

A former lieutenant in the U. S. Navy, who has distinguished himself as an inventor of torpedoes and various destructive missiles, has recently sold to the French government his invention for firing dynamite shells point blank from guns charged with powder. The price paid is said to have been \$500,000. Lieut. Graydon amply proved to the members of our Ordnance board, by tests at Sandy Hook, the utility and practical value of his projectile; but Congress is slow to appropriate money for the purchase of such inventions, and France therefore reaps the benefit of an invention which the defences of our own country sorely need. Less money for fortifications, and more for effective guns, would seem to be the wiser policy.

While a writer in the *Fortnightly Review* has been elaborating a scheme of coast defence for Great Britain by what he aptly calls "a mosquito flotilla" — the division of the coast line into eighteen districts, and the conversion of local tugs, yachts, coasters, steam barges, etc., into squadrons which could easily operate in fog, darkness, or bad weather, owing to the familiarity of the crews with the bays, inlets, etc., of their own section — Admiral Luce, of our own Navy, has been making a cruise in his steam launch "Vixen" across New Jersey by canal, and thence by way of Annapolis to Norfolk, with a view to exploring a possible system of interior water-ways for the use of both naval and commercial ships in case the coast should be blockaded during a war. Such a system is believed to be feasible, and the cost would not exceed, it is thought, \$100,000. The route would require the cutting of a ship canal at Sandwich in this State, the widening and deepening of the New Jersey canal to Philadelphia, a cutting to connect the Delaware and Chesapeake Bays, the enlargement of the Dismal Swamp canal, and a cutting across Florida. Ships could then pass from Boston to the Rio Grande without once going to sea. Congress will, doubtless, be asked to consider the project.

That arrant pessimist, Canon Taylor, comes out, in the columns of the *Fortnightly Review*, with a fresh array of statements and statistics to prove that foreign missionary work, in India especially, is a failure. He confines his point of view to the operations of the Church Missionary Society, which are carefully detailed, and attempts to prove that the few converts made yearly are far outstripped in numbers by the natural increase of population. This annual increase of 10,000,000 heathen and Mohammedans, he contends, is too much for European methods of evangelization to keep pace with. No doubt, from his point of view, there is ground for doubt. Even the Salvation Army in that empire are dismayed at the magnitude and slow progress of the work. But, on the other hand, it must be remembered that other societies besides the Church Missionary are laboring there; that they are fully alive to the importance of enlisting the native element in the work of propagating the truth; that a vast amount of work is done, like that of the Zemans, for example, which is not reported in the statistics; and that the Christian leaven is a hidden, pervasive element whose law and energy cannot be tabulated, but whose results finally appear in "nations born in a day." The worthy Canon needs less arithmetic and more faith.

The Parnell investigation, up to the present time of writing, has developed scarcely anything but dullness. The attorney-general's opening was wearisome in the extreme. No new facts or arguments appear to have been presented thus far — only an exposition of the *Times'* case, with a general indictment of the League for its association with Irish Americans "who were advocates of dynamite," and for its alleged connection with agrarian outrages, and an attempt to prove that Mr. Parnell, being cognizant of and not repudiating the speeches of his followers, must therefore be held responsible for the crimes that resulted therefrom. The evident intention of the *Times*, as the *New York Mail and Express* states it, is to weave "a web of circumstantial evidence around Parnell, of such a kind as shall make the letters the most natural outcome of such a man in such circumstances." Such a course, with the latitude of inquiry allowed, cannot fail to discredit the Irish leader and his friends.

The National Woman's Christian Temperance Union, in its recent convention, succeeded in identifying itself formally with the Third seen by human eyes. The ordinary dry plate photography is assisting to settle. There are other questions in astronomy that

Party movement without sacrificing the unity of its organization. Mrs. Foster, with her Iowa following, is still a member of the Union, though an active supporter of the Republican ticket. Miss Willard and her coadjutors saved the convention from insisting upon any political test of loyalty. The following is the official statement on the question:

"But as we have always maintained the freedom of each State in all particulars, save pledges and dues, and Iowa has elected as its president a Republican, let us leave it to those who have not judged it just to 'go behind the returns.' We have no desire to dictate W. C. T. U. laws or policy in any State or Territory. Under this tolerant method of procedure our auxiliaries have fallen into line until throughout the nation, except in Iowa, and somewhat more than one-half of Pennsylvania, the White Ribboners of this nation are practically solid for the Prohibition Party, every Northern State, save these, having formally declared for it in the State convention, and all the Southern States having done this if not in form. But ours is a society having forty distinct departments of work, and, as we do not make our party preferences a shibboleth, thousands of earnest women join with us, whose study of this question has not been sufficient to prove to them, as ours has proved to us, that party politics must be used as the mightiest weapon of our warfare against the liquor traffic. They are fast perceiving this, however, and we do not wish to make any political test of loyalty to the National W. C. T. U., except the test of personal conviction."

PHOTOGRAPHY IN ASTRONOMY.

BY PROF. S. I. BAILEY.

"The new astronomy" is the fascinating title that has been applied to the recent phases of astronomical investigation. The old astronomy was mathematical; the new is physical. The old was the where; the new is the how and what. To know the position and motion of the heavenly bodies, no longer satisfies astronomers; they must also know of what these worlds are composed, and what changes are there going on. Photography is the life of this new science.

It may have been the old alchemist, Fabricius, who, intent on searching for the elixir of life, or perchance attempting some invocation to the spirits, threw salt water into a solution of silver nitrate and obtained a white precipitate of silver chloride. But here he stopped. Before his day an Italian had devised the camera obscura. In his darkened chamber he saw the beautiful but fleeting impress of the outside world. Here was the problem, which thus first hinted at, was realized by Daguerre. Arago clasped the daguerreotype among the proudest conquests of genius.

The last fifty years have given us various accelerators — colloidion, paper printing, and finally "dry plates." As a result of these discoveries, they have also reduced the time of exposure a thousand-fold. It is this exceedingly great and constantly increasing sensitiveness of dry plates that has brought photography to the front as an ally in many lines of scientific investigation. This is notably true in physical astronomy.

The principles of spectrum analysis are comparatively new in science, and in very brief are these: Pass a ray of sunlight through a prism. When properly done, we get what is called the solar spectrum, a more or less elongated band of colored light, violet at one end, red at the other, with the other colors of the rainbow between. When by properly regulating the apparatus we get what is a "pure spectrum," we see, not a continuous band of light, but this band crossed by a multitude of lines. These are the "Fraunhofer lines," and are characteristic of certain substances.

Thus studying the light of the sun, we find lines characteristic of iron, sodium, calcium, oxygen, hydrogen, and many other familiar elements. The principles thus briefly referred to can be found more fully treated in any elementary treatise on physics or astronomy.

When we come to the study of the stars, we find their spectra are of different types. One class is like our sun, and seems to show that there are many stars in about the same development as our sun, as they show a very similar composition. Other types show us, not in general unknown elements, but different conditions and stages of development.

There are thousands of these lines crossing the solar spectrum; how many thousands, it would not be safe as yet to say. The processes of photography have developed multitudes of lines where only a few had been studied by the eye. Men spent years of patient labor in observing and mapping down these lines. Now with photography, not only are new lines discovered, but the process is made exceedingly rapid, and there is no room left for doubt. Probably the best photographic production of the solar spectrum has been made by Prof. Rowland, of the Johns Hopkins University. It was made by the use of the Rowland diffraction grating, and is wonderful in definition and beauty.

The most striking feature in this new advance is the power of photography to carry the work of investigation far beyond the ability of any eye to follow. It has long been known that the real spectrum is not bounded by the limits of the visual. We can see in the solar spectrum from a point in the red, where there is a prominent Fraunhofer line called "A," to the limit of visibility at the violet end near a line called "H." Between these two extremes of vision by earnest labor of many men in the last fifty years the prominent lines have been carefully studied, and hence we know what the books tell us of the composition of the sun and a few bright stars. But this is only a little of the whole truth. Beyond the visible red and far, far beyond the violet, extends an unknown land with secrets hid since the foundation of the world. But how to see the invisible! Photography has given the solution. In a recent lecture, Prof. Trowbridge, by means of a lantern projection, showed his audience a portion of the solar spectrum having distinct lines, never before

will show far down into the ultra-violet region, but in this instance, by treating the plate to a bath made of some newly-tested dye, the photograph showed farther into the invisible infra-red than any ever before obtained. A day or two before the lecture, the assistant, working in complete darkness, had prepared the plate and obtained the picture that was shown to the public first on the night in question.

This is only a striking example of what is going on in different parts of the world. New substances are being tried, and every device used to get plates that will reveal more and more.

It is but fair to state, in honor of Harvard College Observatory, that the first attempt to test the value of photography in astronomy, was made in 1850 by Prof. Bond, at that time the director. At the present time, also, at the same observatory, under the direction of Prof. Pickering, the most complete and elaborate study of the spectra of the stars is being made. The spectra of all the brighter stars in the northern heavens have been photographed, and this work is soon to be extended to the South Pole by a branch observatory in South America.

Photography has brought a great advance and opened up a vast possibility in the preparation of star maps. It is of great importance to the discovery of any possible new planet, and in the study of minor planets and comets, to have exact maps of the whole sky, showing even the faint stars. A great amount of work has already been done in this line. The most elaborate results as yet obtained have come from the Paris Observatory, from the labors of the Henry Brothers. Photographic work is now carried on more or less extensively at nearly all the great observatories of the world. A portion of the time of the great refractor of the Lick Observatory will be devoted to photography, and judging by the trial photograph of the moon, great things may be expected. Probably no one who has not actually done the work, has any idea of the labor involved in making a star map or chart, showing stars as faint as the ninth magnitude.

To get a photographic chart, however, it is only necessary to have the clock-work which drives and regulates the telescope in very perfect order. The instrument is mounted equatorially, that is, so that once set in proper position on the star, it will follow it in its westerly motion. The exposure is ordinarily made for an hour or more. During this hour the telescope must follow the star perfectly, without the least jar or friction. But the results when these conditions are fulfilled are wonderful and beautiful. With a moderately sized telescope and an exposure of an hour to some portions of the sky especially rich in stars, the surface of the plate has the appearance of being thickly studded with dust. To get an idea of the number of stars on each plate, let us consider the sky it moment. The number of stars in the northern heavens visible to the naked eye is not far from 4,000. The sixth magnitude is about the limit of visibility. The telescope with which the writer is familiar photographs stars as faint as the sixteenth magnitude. Scattered over the same northern heavens with the 4,000 visible stars, are, by Argelander who catalogued them, over 300,000 stars brighter than magnitude nine and one-half. How many there are brighter than magnitude sixteen, no one may safely even approximately estimate, but the number is certainly several millions.

We shall not wonder, then, that on a single plate about 10,000 stars have been photographed, for the photograph shows over a small region what we would behold if our eyes could see millions of stars where we now see a few thousands. A chart of ten thousand stars in an hour!

Yet we must not suppose that this finishes the work. To properly complete the work, is an immense amount of labor. But it can easily be seen what wonderful resources can be rapidly accumulated to be used as occasion requires. The great problems of the universe that now baffle all attempts at solution may some day yield to this investigation. The "fixed stars" are not fixed. Nothing in nature is still. It was long ago supposed that this earth was stationary and all other things revolved about us as a fitting centre. Later we learned that we daily rolled around on the earth's axis and yearly about the sun as a fixed centre. But then we learned that the sun itself, so mighty and vast, is a star, a centre for only our little system, and that it, too, is not fixed, but moving on. But whether?

Take some point in the constellation Hercules. The ship's officers, deceived by the distracted compass, put the ship 200 miles off her course, and suddenly the man on the lookout cried, "Land, ho!" and the ship was halted within a few yards of her destination on Nantucket shoals. A six-penny nail came near wrecking a great Cunarder. Small ropes hold mighty destinies. A minister, seated in Boston at his table, lacking a word, puts his hands before his head, and tilts back his chair to think, and the ceiling falls and crushes the table, and would have crushed him. A minister in Jamaica, at night, by the light of an insect called the candle-flay, is kept from sweeping over a precipice of a hundred feet. F. W. Robertson, the celebrated Englishman, said that he entered the ministry from a train of circumstances started by the barking of a dog. Had the wind blown one way on a certain day, the Spanish Inquisition would have been established in England; but it blew the other way, and that dropped the accused institution, with 75,000 tons of shipping, to the bottom of the sea, or flung the broken and splintered logs on the rocks.

Many a lesson is learned by keeping the eyes open, as the following will show:

He stood in the street side by side with the electric lamp, which he had lowered from its lofty perch above the busy thoroughfare. We were curious to see it, and stepped into the street.

"Replacing the carbon?" we ask the man.

"Yes," he replied.

The carbons are slender pipes, about nine inches long, a compound of charcoal and other ingredients.

These supply the fuel which the electric current kindles into those dazzling embers that light the streets of our cities and large towns.

"How often do you replace them?" we asked.

"Every day," was the answer.

We went away busily thinking. This is not the only lamp that needs replenishing every day. Upon the pilgrim's shaded pathway to heaven, what a light is shed by prayer! Abraham prayed, Jacob prayed, Moses prayed, David prayed. Daniel got himself into serious earthly trouble because he prayed so persistently. All these, though, found light streaming out of prayer's lamp on life's pathway, and were cheered and comforted. Young pilgrim in the better way, if you would have steady light, let there be steadfast prayer. Don't forget to pray every day.

One of the best books for young men that we have lately seen is "Sure to Succeed," by J. Thain Davidson, D. D., just published by A. C. Armstrong & Son, New York. It contains Dr. Davidson's addresses at his monthly service, and will be found spiritually helpful to the young men in our Leagues. The following paragraphs from the chapter, "Art Thou in Health?" have an inspiring ring:

We hear a great deal of the dark side of London; of its crimes, its lawlessness, its religion, its infidelity; but, bless God, there is another side to the picture;

and nowhere on earth probably will you find brighter instances of a glowing and practical Christianity.

It is no narrow, cramped and sickly type of piety I commend to you. I believe in a religion that broadens and ennobles a man, a religion like that of

which has been given to show that from being a useful member of the arts, photography has also joined the ranks of the noblest of sciences.

GATHERED FROM HERE AND THERE.

"Bob" Burdette frequently puts more sound teaching to the square inch in one of his humorous talks than will be found to the square foot in many a sermon. Here is a sample:

Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whiskey; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a full hand at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you are mean enough to beat your lodger in that way, but a nap in a Pullman car costs you \$2 every time; fifty cents for the circus, and a penny for the little ones to put in the missionary box; \$1 for the theatre, and a pair of trousers frayed at the end and baggy as the knee for the Michigan sufferers; the race horse costs in the \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out \$40 in debt. Why, my boy, if you find yourself sneering or scoffing because once in a while you hear a preacher getting a living, or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and, if you don't feel above kicking a mean man, kick yourself.

Evangelical faith in the Lord Jesus, imparts to its possessor a thoughtful, large-hearted, Christian manliness. We don't want sons, dejected hermits. We want men whose religion is seen in the market-place, in public life, at the domestic hearth, and everywhere. I recently met with the curious remark, that "some are too manly to be godly, and others are too godly to be manly." The writer, I suppose, was referring to a certain phase of piety which dwarfs and belittles the soul; and which, adapted for a conventual or monastic life, is not fitted for the rough, noisy, busy world. Your preacher, let me frankly say, has no sympathy with that form of godliness. Michael Angelo one day went into the studio of Raphael when the artist was not in. He saw on the canvas a beautiful design, a human figure in graceful attitude, but disproportionately small. He slyly seized a brush, and faintly wrote underneath one word — *amplius*, that is, "larger."

So there are good men, earnest, godly men, who want largeness of conception, width of view, breadth of character; and to such I feel disposed to say, *amplius, larger*. Noble is the service rendered to his generation by every child of God who shows a high-toned, fervent, spiritual life is not incompatible with a robust manliness, but rather conducive to it.

MINISTERIAL METHODS AND HABITS.

BY REV. W. H. CLARK, D. D.

A few weeks ago a circular letter was sent to several prominent ministers, containing a request that they would contribute to the columns of *ZION'S HERALD* such statements as they might be willing to make concerning their personal habits, methods of work, etc., for the benefit of younger preachers. The third article in reply is printed below.

I HAVE been asked to write suggestions on the work of the ministry arising from personal experience.

I could never be in a mood for this, because I never able to recall my work with complacency, so far has it fallen below the ideal. And were it otherwise, I should hesitate if I thought any of my methods were to be adopted arbitrarily by my junior brethren. Each must have independently his own plan, worked by the rebound of original suggestions. To copy others, or even himself under changed conditions, were a detriment.

An outline for what I may suggest has been furnished in the interrogatories quoted below:

1. "Hours of study — how many — when?" Morning hours until dinner at one o'clock, except Mondays, have invariably, as far as possible, been kept sacred to study. Also, when health has permitted, the hours from half-past nine in the evening to half-past twelve — the previous hours of evening being reserved for the social meetings and other pastoral engagements. In my earlier ministry my sermons were largely prepared in the night hours because of the quiet incident to fear of interruption. I have never tried to let myself to rules of study, because I should either chafe under, or break them, but have gone to my study as the mechanic to his shop, to do what should next be done, ever aiming to have on hand something exacting — "something craggy to break upon," unconditioned upon "softness or needless self-indulgence."

The amount of time given to the preparation of the sermon has been determined by its scope and aim, the processes of its growth, and the pressure of other duties. Sometimes one has taken form ready for delivery in an hour, yet as the outgrowth of months, years it may be, of study and spiritual exercises; realization of time to be given to the preparation, the occasion of the quiet incident to fear of interruption. I have never tried to let myself to rules of study, because I should either chafe under, or break them, but have gone to my study as the mechanic to his shop, to do what should next be done, ever aiming to have on hand something exacting — "something craggy to break upon," unconditioned upon "softness or needless self-indulgence."

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GREETINGS FROM THE GENERAL OFFICERS.

We congratulate you, young friends, on the year of prosperity which has just ended. Our gathering, Wednesday, Oct. 17, was a delightful "harvest home." So large a number of auxiliaries, many of them new societies, have reported during the year, that we are really quite a host. Let us fervently pray that our Saviour may look with pleasure on our growth, and give us His presence in all our meetings, local and general, during the opening months!

The design at the head of this and our other page bears in outline the ideals we are to have influence in our work. "Look Up," suggests that pleasant visit which Christians and their children enjoyed at the Interpreter's House. The story is told in the third chapter of the second book of the Pilgrim's Progress, which might be read in a League meeting as a dialogue. The wise man takes the whole group about his "Significant Rooms" and his garden and field, and by quaint parables opens to them the truth. He taught them how to see God and His teachings everywhere. We hope in your Biblical and literary meetings you will become open-eyed to the divine lessons which this world and the Book teaches.

The other sketch you no doubt recognize as poor Christian in the Slough of Despond. The "man whose name was Help" is lifting him up. He brings to mind all those good men and women, who keep themselves from evil and go about doing good to others. In your village or city there are scores of people who are slumping into all sorts of boggy places, and who need you to come to them and say, "Give me thy hand." Draw them out, and encourage them, and point them to the Wicket Gate and the joyous way of the Cross.

We wish you great success in all your plans of helpfulness.

In a few days the managers will meet. They will have some suggestions for you all in the next League edition.

FINGER POINTS.

Nos viciunt salutamus!

— Doesn't the old HERALD look youthful?

— The fresh sketch of Susannah Wesley, on this page, is not meant for mothers only. Be gentle, and you will scarcely fail to finish it.

— Something more than politeness is taught in the incident, on the sixth page, entitled, "A Railway Lesson."

— Lots of suggestive hints will be found in the story of John Wanamaker.

— Were you at the convention? If you were not, be sure to read "Look Up — Lift Up." If you were, you will need no hint to read it.

— Rev. Frederick N. Upham will edit our League Reports. They will be reserved hereafter for the League edition.

— Every League member will find profit in reading the editorial on "The Duties of Citizenship."

— The hand of an expert will be recognized in the article on "Photography in Astronomomy," on our first page.

— Our financial committees will derive suggestions from "Miss Latimer's Class."

THE MOTHER OF THE WESLEYS.

BY IRENE C. DURRILL.

SUSANNAH was the twenty-fifth child that gladdened the home of Dr. Samuel Anneley at Spital Yard. Her parents were of gentle birth and in comfortable circumstances. In so large a family she was saved the conceit and selfishness often fostered in an only child, and such a diversity of disposition gave ample scope for independent thinking. She was beautiful and cultured, and her writings show marked literary ability; she wrote and spoke her own language fluently—an accomplishment sadly undervalued by many young ladies of the present day.

She had a definite purpose in life, toward which she bent the energies of her girlhood, regulating her habits by strict principle, allowing herself only as much time for recreation as she spent in devotional exercise, and, in her stated seasons of prayer and meditation, was accustomed to record her thoughts and impressions, to give permanence and steady growth to her Christian experience. Living at a time when religious questions were agitating all classes and refugees were leaving the country, it was but natural these matters should receive the attention of so thoughtful a child, and while other girls of her age were reading literature, she was studying religious subjects and their bearing on the politics of the day. Arriving at her own conclusions, she declared herself in favor of the Church of England, and, though her father had become identified with the Non-conformist party, her decision met no opposition from him.

Such was the girl who attracted the attention of the young student, Samuel Wesley. He was also a churchman from a Non-conformist family, and maintained himself at Oxford by tutoring and the product of his pen. Having creditably completed his course, he was ordained and appointed to a curacy in London, where, with an income of thirty pounds a year, he brought his young wife in 1689. Having seen the girl, surrounded by comfort and culture, it will be interesting to follow

The Wife,

a bride of twenty, as she comes to lodgings in London to face the problem, like many a young minister's wife, of living respectably on very limited means. Her reading had not been fiction, filling her mind with imaginary conditions and relations, but of real life, and now she was ready to undertake the solution of the problem. Her husband was inclined to build largely on hopes of future success, so that upon her practical skill and executive ability rested much of the responsibility of regulating household affairs.

To their humble London home they welcomed their first child, Samuel. Soon after, they moved to South Ormiston, where the in-

come was increased to fifty pounds a year, but the little ones came frequently, and poverty increased. Little Mary, from the effect of a fall, was deformed and sickly; death also found an entrance into the circle, and Mrs. Wesley was in the midst of family cares and sorrows; but she had learned in her hours of religious meditation those deep principles of faith that stay the soul, and was enabled to stand unmoved.

Having been married eight years, they remained in Epsom, but the larger income was spent in a larger house, and money was borrowed to stock the farm, which Mr. Wesley decided to work himself. He succeeded as most clergymen do who undertake to combine farming with parish and literary work—he met with only moderate success in all, and was always in debt. Doubtless this was a sore trial to Mrs. Wesley, but she strove to make the limited income go as far as possible, for the arms into which God gave nineteen children, some to be reared for His work, and some to be given back in infancy, could only bear this humiliating embarrassment as a cross.

Such was Susannah Wesley as a wife, but her noble character is best seen in

The Mother,

as she applied her system of self-discipline to the training of other characters committed to her.

At the period when most mothers divide their care with the public school-teacher, Mrs. Wesley was struggling with the question of how to educate her little troop with no public school, and no money to hire governess or tutor. It must be done, for the father was determined on an education for the boys, and the mother was equally determined in the case of the girls. There was but one way—the school must be in the rectory, and she must be the teacher; so she set herself resolutely to the task that required six hours a day for twenty-one years.

Believing that the will must be subdued to higher authority as a preparation for parental and divine training, she instituted a method for the government of every child from infancy. The first three months of life were spent in sleep, then they were expected to sleep three hours in the forenoon and three in the afternoon. When a year old "they were taught to fear the rod and cry softly." Their diet was governed strictly, and regulated by their increasing age. They were taught to pray as soon as they could speak, and to engage in devotions by signs even before they were capable of verbal expression. When a child reached his fifth birthday he was taught the alphabet—a task for which but one day was allowed; then came the spelling, verse by verse, of the first chapter of Genesis, and so on till he could read easily. No girl was taught to work until she could read well, and then the time of her work was governed by that of her reading. When Samuel needed to complete his studies for entering Westminster School, she was unable on account of ill health to devote sufficient attention to him, and he was sent away for the needed preparation, but was the only one who was not fitted for entrance to the higher schools by his mother in the house—a significant fact to be considered when as Methodists we look back with pride to the culture of our founders. Her work required much patience; one day her husband listened to her teaching, and remarked that, by actual count, she had repeated a thing to a child twenty times. She replied: "Had I but told him nineteen times, my labor would have been lost; it was the twentieth time that crowned my effort."

Troubles came to them plentifully. Mr. Wesley's political enemies had him imprisoned for debts, and there was lack of food and clothing in the home. Later, the rectory was burned in the night and some of them narrowly escaped death in the flames. Valuable books and manuscripts were burned, but that was not the sorest loss, for in the separation of the family into different homes the influence of their strict discipline was to some extent dissipated, and when again reunited Mrs. Wesley was obliged to double her diligence to eradicate their loose habits. She organized the older ones into a corps of assistants to read and expound some portion of Scripture to the younger ones each day. She now commenced specific religious instruction, using as a text-book certain dissertations which she had prepared on revealed religion, the being and attributes of God, the Apostles' Creed, and the Ten Commandments.

Having thus far improved her every opportunity, she was quick to discern other avenues of usefulness. For several months her husband was absent on business, and the curate left in charge was so unpopular the people would not attend church. Mrs. Wesley had commenced holding religious services each Sabbath evening for her own household, reading them some good sermon. As it became known in the neighborhood, her hearers increased until they were more than those of the curate in the morning; and although his audience had also increased by her good work, yet his jealous eye looked with such disfavor upon it, that Mr. Wesley wrote advising his wife to desist because it made her conspicuous; it was not the thing for a woman to do, and the criticism occasioned might injure him in his public life—the same reasons that have served the centurions for objections to woman's work. She had been prompted by principle, not policy, and her reply was candid and reasonable; she continued in what she considered her line of duty, and the displeasure of the curate brought a more urgent letter from her husband. Still she must have proof that the thing was forbidden of God before she was willing to give it up, and wrote telling him the good results of the work in the parish, and asking him, if he wished her to stop, to command her and thus relieve her of responsibility. He soon returned and took up his own work, and the matter was ended.

From these glimpses into the unique character of the mother, it is interesting to trace its influence upon the lives of her sons. Young people who have aspirations for usefulness in maturity must begin early to establish a sound character. Mrs. Wesley taught her children to subdue their wills, to think for themselves, to have a determined purpose, to look duty in the face and ask, "What ought I to do?" "What will people think?" It is only the weak-minded who are willing slaves of custom. She taught them, by precept and example, the value of method in work. She had time to care for and educate her large family, to impress them with religious convictions, to lead them in the in-

vestigations of their maturing minds, and when the sons came frequently, and poverty increased. Little Mary, from the effect of a fall, was deformed and sickly; death also found an entrance into the circle, and Mrs. Wesley was in the midst of family cares and sorrows; but she had learned in her hours of religious meditation those deep principles of faith that stay the soul, and was enabled to stand unmoved.

Young reader, the book of your experience is open before you, and Christ waits to illuminate every page with His shining face. If, like this godly woman, you will study the movements of God's hand in your life, and make permanent record of His dealings with your soul, you will have chapters of instruction for the ignorant, rest for the weary, comfort for the sorrowing, and a volume of exultant praise to brighten the twilight of your own beneficent life.

PRAYER OF A KING'S DAUGHTER.

May the little cross I wear

Help me, Father, day by day,
Life's abundant ills to bear,
Walking truly in Thy way.

"In Thy name and for Thy sake,"

Doing all the good I can;

Bless me step I humbly take,

Following the "Son of Man."

May my life, my love to Thee,

From a living, not a word.

May I ever ready be

All to give up for my Lord!

Consecrate, O Heavenly King,

This adoring heart of mine.

To Thee fay me all I bring,

Make me truly, wholly Thine.

— Churchman.

"LOOK UP — LIFT UP."

First Annual Meeting of the Y. P. C. L.

BY REV. FREDERICK BURRILL GRAVES.

W^HA^T A contrast have I witnessed within the last forty-eight hours! A young lady of eighteen, with most beautiful face, led away to the request of her parent, because she was intractable, and the enthusiastic gathering of young people at the first annual meeting of the Young People's Christian League in the Tremont St. E. Church, to learn more of the obedience they owe to their Master, to whom they wish to be always tractable.

The convention started at 10.15. President W. I. Haven in the chair. The opening exercises were conducted by Rev. T. C. Martin, of Riverside. Mr. Haven then introduced Mr. G. F. Washburn, of Boston, who read a report of the quarterly meetings of the Board of Managers. The growth during the past year has been marvelous and beyond our expectations at the beginning. New societies in large numbers have been organized. Utah and Texas even have sent to the corresponding secretary for information.

Rev. E. E. Small, of Malden, then presented the report as the corresponding secretary. During the first year of our existence, 170 Leagues, representing over 8,000 members, have been formed. These Leagues are at present mostly in New England. The interest in them is good, great and intense.

Mr. W. M. Flanders, of Newton Centre, read the report of the treasurer, from which it was learned that all the bills had been paid, but that there was no balance left in the treasury. It was empty, but repented of the day.

At the close of this report, the president made a few felicitous remarks. During the year he has visited a large number of Leagues and found, happily, that the controlling influence was Christian. What individually we cannot do, we can, perhaps, when we are banded together, as local Leagues and a General League.

After the presentation of credentials and after choosing committees to facilitate the business at the afternoon hour for the transaction of business, and making and reconsidering motions of various kinds, Mrs. Edith B. Speare sang very appropriately and beautifully. "The Lord is my Light and my Salvation." Then the reports of delegates were listened to, but checked because it was taking too much time.

The corresponding secretary *pro tem*, Rev. E. E. Small (the regular secretary, Rev. W. P. O'Neill, being abroad), gives the following list of delegates, saying that many others were present, whose credentials were not received:

MASSACHUSETTS.

Arlington — Rev. Wm. Full, Miss Jennie Morse, E. Reed, Jr.

Boston — Rev. Daniel Steele, G. H. Butterfield, H. Wilcox, G. F. Washburn, C. V. Hilditch, Chas. Sule, Mrs. Otis Chase, John Mcroe, Miss Ellen Rowe, D. L. Smith, Miss M. L. Babson, E. J. Higgins, C. H. Wall, Miss Carrie B. Steele, Rev. Chas. Young, H. M. Ayers, Miss Lizzie Strayman, F. H. Albee.

BROOKLINE — A. Brewer.

Chestnut Hill — Rev. C. A. Littlefield, Miss H. A. Hayward, A. Coates, E. A. Robinson, Mrs. S. E. Swan, Miss E. L. Pearson.

Cochesett — Rev. R. J. Kellogg, W. L. Sylvester.

Cambridge — W. H. Crocker, Rev. G. H. Cheney, Chas. B. Day, A. L. Williams, W. A. Sullivan, G. L. Conant.

Dedham — Chas. H. J. Kimball, Miss E. S. Kimball, Evelyn Kimball.

Dorchester — W. P. Fummer, Miss M. Sverance, Miss K. E. Bloom, A. D. Downs, S. J. Templeman, East Saugus — Harry G. Butler, Miss E. Kimball, Mrs. R. Vinton.

East Somerville — Misses Fannie and Phoebe Dillon.

Plymouth — Mrs. F. J. Douglass.

Pittsfield — Rev. J. E. C. Sawyer, Chas. E. Bennett, H. B. Nash, Frank L. Hale, Miss Alice Chapel, Miss Gracie Robbins, Miss E. C. Allen, Miss Bessie Butler.

Roxbury — Daniel L. Smith, Ellen E. Rowe.

Riverside — Rev. T. C. Martin.

Reading — Rev. F. N. Upham.

Salisbury — Chas. E. Gibbons, E. Spaulding.

Salem — E. W. Durbin.

Wilmington — Rev. Wm. A. Thurston, Florence Folkins, Frank Folkins, Miss Nellie A. Worsley, Florence Packard.

Worcester — S. A. Grosvenor, H. A. Grosvenor, Miss J. S. Dunn, Miss Carrie Gordon, Miss A. S. Roe, Helen Montgomery, John Legge, Mr. A. W. Walls.

Waltham — Rev. J. M. Avann, Miss Adah Sugden, Miss Lizzie Northrop, Miss Mabel Young, Mr. Harry Cramer.

Woburn — Rev. L. D. Bragg.

Walpole — W. S. Pember.

Winthrop — Miss M. Tewksbury.

West Cambridge — C. L. Hubbard, Miss Jennie Graves, J. S. P. Taylor, Misses Fannie and Phoebe Dillon.

Weston — Rev. F. H. Knight, G. W. Flinn, Miss E. Austin, Miss Edith M. Hodgeson.

Swampscott — Rev. L. W. Adams, C. H. Rich, E. Hassey.

Southbridge — Geo. T. McVey.

Somerville — Rev. A. M. Osgood, Mrs. M. A. Osgood, Mr. Tredennick, Miss Annie M. Gilcrease.

Stoneham — Rev. John Oldham, Miss Florence Capen, Miss Daisy Oldham, Miss S. Beals.

Tapleyville — Rev. J. H. Thompson, Mrs. B. E. Tius, J. B. Sage.

Taunton — F. A. Park, E. W. Thrasher.

Washington Village — Rev. J. Yeames, W. D. Merritt.

West Falmouth — Aliston Gifford.

Lawrence — Chas. Webb, Edgar Rideout, J. B. Evert, N. E. Evert, Miss M. B. Stackpole, Miss Lizzie Moore.

Lestermin — Rev. C. F. Rice, J. E. Sutherland.

Lynn — Mr. French, Rev. A. Dight, Mrs. M. E. Young, Miss S. L. Bailey, Mrs. H. K. Sanderson.

Mr. W. H. Woodfall, T. G. Alley, Mrs. A. L. Alcott, A. L. Nutter, Chas. E.

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Theological Seminary. With Numerous
Illustrations and Tables. Price, by mail,
\$1.50. Philadelphia: American Sunday
School Union.

This is a compact manual, adapted to pop-
ular use, clearly printed on fine paper, amply
illustrated, strongly bound, the work of a
thoroughly competent Biblical scholar, who
is familiar with recent investigations and
knows how to use them, and whose authority
in this field no scholar will question. His
work is every respect satisfactory. The
domestic habits, social customs and problems
of life as it existed twenty centuries ago, are
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people, but he has also treated of the condi-
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interesting "Essays of Elia." What could
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the gift of a set of these exquisite blue-and-
gold "Nuggets?"

ESSAYS OF ELIA. By Charles Lamb. 2 vols.
Knickerbocker Nuggets. Price, \$1 each.
G. P. Putnam's Sons: New York.

It is pleasing to the aesthetic sense to find
acknowledged classics enshrined in such a
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history of redemption by and through Jesus
Christ. The volume will win its way to a
place beside many a Bible, and be regarded
as indispensable. It contains both a Scriptural
and General Index, which easily unlock its
treasures.

WISDOM CHINA. A Journey to the Great
Buddhist Center of Mount Omey. By Rev.
Virgil C. Hart, B. D., Fellow of the Royal
Asiatic Society. Illustrated. Boston:
Ticknor & Company.

By courtesy of the publishers we are
entitled to examine advance sheets of this
most interesting and profitable book.

It is a well-known misnomer of the
Episcopal Church, a man of recogni-
tion and judgment, and he has suc-
cessfully introduced a thoroughly interesting
and valuable book. Much curious informa-
tion is scattered through these pages. It is
designed to be delightful reading, and this latest of her
books does not fail to add to her already
enviable reputation as an author. "Some Suc-
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SOME SUCCESSFUL WOMEN. By Sarah K.
Bolton. Price, \$1. Boston: D. Lothrop &
Co.

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**THE PACIFIC STATES OF NORTH
AMERICA** from 1848 to 1850. By
H. Bancroft. San Francisco: The
Home-Maker Company. 8vo, 787 pp.

Mr. Bancroft's remarkable series of histories
appear without chronological relation to each
other. We have already had the later history
of California and the very interesting episodes
relating to the remarkable social revolutions
which occurred in its chief city; now we have
a very elaborate and interesting history of the
country just before the gold discovery, with the
succeeding record of the rapid ingress of
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acteristics as its predecessor, and fully sus-
tains the well-won reputation of this valuable
library of the social, political and religious
history of the Pacific countries and States.

The *McVEYS* (An Episode). By Joseph
Kirkland. Price, \$1.25. Houghton, Mifflin
& Co.: Boston.

"The McVEYS" re-introduces some of the
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and his characters are sketched with lifelike
consistency. The scene of Philip Mc-
Vey's death, in which Zury Prudore comes
forward as a true friend, is noble and touching
in the extreme.

Magazines and Periodicals.

The *Andover Review* for October is a strong
number. Prof. Moore ably discusses the
influence of modern historical investigations
and methods on men's views of Christianity
and the Bible, and the positions which the
church should take toward such studies. Mr.
Samuel V. Cole, writing of "The Develop-
ment of Form in the Latin Hymns," traces
and explains the changes introduced into Latin
versification by the Christian hymn-writers.
Prof. Stoddard, of the University of Califor-
nia, draws a striking comparison between two
important and opposing tendencies of literature
represented by Tolstoi and Matthew Arnold.
Prof. James, of the University of Pennsylvania,
considers "Manual Training in the Public Schools" in its Economic As-
pect." Rev. John Tunis' article in the September
number of the *Review*, on "The Practical
Treatment of the Problem of the Country
Church," is commented upon in the present
number by Dr. Duke and three other clergymen.
Messrs. C. M. Sheldon, M. J. Allen, and C. L.
Morrison. The discussion cannot be
commanded wide attention. The editorials
are all upon timely topics. The number
closes with Rev. Mr. Curis' article on current
German Theological Literature. Hough-
ton, Mifflin & Co.: Boston.

H. OPPORTUNITY. By Henry Clemens
Pearson. Price, \$1.50. James H. Earle:
Boston.

"Her Opportunity" is a companion vol-
ume to the popular book, "His Opportunity,"
the latter having already reached its 17th
thousand. The story is a bright and interest-
ing one, written in a clear and vigorous style,
with a decided interweaving of sound moral
principles, the leading characters being taken
from the young women of to-day. Their
new and rapidly widening relation to practical
affairs and self-help. A young society girl,
the daughter of a New York governor, whose
heart had been stirred by a glimpse
into the lives of working girls, goes into a box
factory to work in order that she may be
able to give practical help and sympathy to
the box-makers. So interested does she be-
come, and so indignant at the treatment the
girls receive from their employer, that she
buys the factory and runs the business herself
to the satisfaction of all concerned. The
attempt of another mill to force her out of the
factory, her successful mission school work, her
misunderstanding with the man she loved, and
the happy explanation and betrothal, are
vividly told. The book will be widely read.

In the October number of the *Bibliotheca Sacra* the most striking article is entitled
"The Oldest Book in the World," which in-
troduces us to the literature of Egypt before
the time of Abraham. In 1817 there was
found in one of the tombs of Thebes in Egypt a
papyrus MS., which was sent to Paris and published
in facsimile. The MS. is judged by all
Egyptologists of note to have been written in
the fifth dynasty, that is, some time before Abraham went down to Egypt. No satisfactory translation had been secured
until that of M. Vyey, which was published
in French a few months ago. This translation
is now for the first time put before English
readers, and Prof. Osgood, of Rochester
Theological Seminary, accompanies it with the
necessary explanatory matter. Rev. Dr.
Douglas, in "The Relation of the Divine Im-
munity to the Miracles of Christ," continues
his able discussion of the subject. Dr.
Raymond concludes his remarkable series of
papers on "The Economy of Pain." One of
the most timely articles, in view of present
discussions, is that of Dr. Love, entitled
"Clement of Alexandria not an After Death
Fructuation or a Universalist," in which it
is made to appear that the confident claims
made by the New Departure theologians
that their views were substantially those
of this learned and influential church father
are without foundation. The article of Rev.
Edward Steere deals with the philosophy of
music, showing how it is that music is so
much more available in religious expression
than painting and sculpture can be. "The
Eschatology of the New England Divines" is
another article of special timeliness. In this
Prof. Foster continues his discussion of the
rise of Unitarianism in New England, show-
ing how closely the Andover professors are
following in the footsteps of their predecessors,
not all Andover Seminary, but among the
founders of the Universalist and Unitarian
denominations. Besides these there are short
articles on "Guilt," by Prof. Kedney of the
Protestant Episcopal Theological School of
Minnesota; and a critical note on Bethsaida
by Rev. Mr. Goodwin. The *Bibliotheca Sacra*
never had a better claim upon the attention of
the public than now. No minister who has a
proper sense of his responsibilities as a public
teacher can afford to be without it. E. J.
Goodrich: Oliphant, O.

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in the extreme.

Mr. Bancroft's remarkable series of histories
appear without chronological relation to each
other. We have already had the later history
of California and the very interesting episodes
relating to the remarkable social revolutions
which occurred in its chief city; now we have
a very elaborate and interesting history of the
country just before the gold discovery, with the
succeeding record of the rapid ingress of
a peculiar population, the rise of San Francisco,
and the annals of the city of San Francisco
until 1856. The volume bears the same char-
acteristics as its predecessor, and fully sus-
tains the well-won reputation of this valuable
library of the Pacific countries and States.

The *McVEYS* (An Episode). By Joseph
Kirkland. Price, \$1.25. Houghton, Mifflin
& Co.: Boston.

"The McVEYS" re-introduces some of the
characters which figured in "Zury," "the
meanest man in Spring County," and really
is a sequel or continuation of that admirable
book, which pictured with rare fidelity the
conditions and experiences of pioneer life in
Illinois. The author's style is virile and rugged,
and his characters are sketched with lifelike
consistency. The scene of Philip Mc-
Vey's death, in which Zury Prudore comes
forward as a true friend, is noble and touching
in the extreme.

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Zion's Herald.

WEDNESDAY, OCT. 31, 1888.

CONGRATULATIONS.

It is not more frank than fair to say that no issue of the HERALD has been more anxiously or joyfully prepared than the present. Anxiously, because the entire editorial corps were very desirous of showing to our Young People's Leagues how highly the privilege was prized of holding so close and important a relation to them. Joyfully, because as the result of no little thoughtful anticipation, we have been confident that the first menu prepared would be particularly appetizing and satisfactory. Each page of this paper has been studiously arranged, with the purpose to provide something on it that would be interesting and instructive to the League readers. We have not sought to make paper for the child, but for the thoughtful, studious, practical and aggressive youth of our church.

We are especially happy that we are to spread the same table for the old and the young. May they always sit at the same cheerful and compensative board! The bond of normal sympathy shall thus be made closer and more helpful. The old in such close and joyous intimacy with the young shall be made younger, and the young in such communion with the old shall be made wiser. There shall be at best no fancied severance or isolation.

The presentation in our columns of the work of the denomination in New England and at large, will inspire a livelier hope and more enthusiastic loyalty in the hearts of our young readers, while the regular exhibit and discussion of the work of the Leagues will more gratefully convince our elders that God has now called the young women and men of our Methodism to leadership in a providential movement.

Thus the editorial corps of the HERALD rejoices in its new relation to the younger heart of Methodism and to the reciprocal and salutary influence that the older and the younger readers are to have upon each other.

YOUTH.

Disraeli, the renowned premier of England of recent date and so distinguished as a writer, penned this significant sentence: "Almost everything that is great has been done by youth." Then he takes a kaleidoscopic glance at history to confirm his statement. He shows that the greatest captains of ancient and modern times conquered Italy at five-and-twenty. It was a youth, "an ex'reme youth," that overthrew the marvelous Persian empire. "John of Austria won Leopoli at twenty-five — the greatest battle of modern times." Gustavus Adolphus died at thirty-eight, the Duke of Weimar at thirty-six. Cortes was thirty when he gazed rapturously upon the golden city of Mexico, and Maurice of Saxony died at thirty-two. John De Medici was a cardinal at fifteen, and then a marvel in the wisdom of statecraft. Luther did his bravest and most revolutionary work comparatively in his younger years. Ignatius Loyola, John Wesley and Gilbert Haven commenced in early life "to live for the future." Pascal wrote a great work when sixteen years of age, and died at thirty-seven. Raphael, unrivaled forever as a painter, made himself immortal when young, and died at thirty-seven. "The history of heroes," says Beaconsfield, "is the history of youth."

It is gratefully significant, then, that God is laying hold so strongly of the youth of Methodism and leading out into Christian serviceableness such a potent factor. Is not our denomination just needing the impulse of youthful buoyancy, courage, daring and enthusiasm?

Auspicious indeed for Methodism is the remarkable and organized Christian effort among our young people, for which we devoutly give thanks. Let ministry and churches keep in closest sympathy and heart-beat with this great movement among our youth!

THE DUTIES OF CITIZENSHIP.

The good man is a good citizen. No Christian has a dispensation to neglect himself, his family, his church, or his country. He owes his body and soul diligent care; he owes the church and his household a faithful service. He owes his country all the foregoing

duties and also an intelligent and conscientious exercise of the special duties of his office as a citizen. Casting a ballot is not so much a right as a duty. The legal voter holds an office, and should fill it as he should fill any other, with God-fearing fidelity. A vote is not a piece of private property; it is a public act which the law of the land requires of legal voters.

We have to vote, in order to vote effectually, for the candidates of parties. In doing so, we select the principles as well as the men to govern us. This selection is not always easily made. Each party has some things of which we do not all of us approve; it is not precisely a choice of evils, but a choice of imperfect good which the careful voter makes. In acting with a large body of his fellow-men, he must waive some personal preferences, and consider mainly which of different policies or men seem to him most likely to promote the general welfare. If he waits for a perfect party, he will not vote in this world.

The good man, however, has an influence to exercise upon the party of his choice, in the selection of principles and candidates, and in this influence he helps to prepare good policies and to maintain high aims. This is a reason why a good man must, as a rule, belong to some party. Merely voting after other men have fixed the platforms and the primaries will not suffice in our circumstances. To elevate party politics may not seem easy; no great work is easy; but it is a plain duty to try, and to keep trying. "Independent" is a good word for some purposes, but when it means neutral, there is a doubtful flavor hanging round it. For parties are characterized by the people whom, not by the men on the division fences. To make a party good is a good man's work, and the vast importance of it is not easily realized. No way of managing the government except by parties has ever been devised. The party sustains to patriotism some of the relations of the church to religion.

This is, therefore, a time for political work, and the good man is presumed to be attending to it. Each of us ought to be a patriot; and a patriot, like a Christian, is a man with something to do with his might. A Christian who only aims to feel right, is a poor kind of Christian; a patriot who only feels right towards his country, is poor stuff. We all have to be active and practical politicians if we measure up to the mark. It is a pity there is dirty politics; it is more unfortunate that some Christians regard all politics as dirty. They are mistaken, and if they were not, it would still be their duty to make some clean politics. A good man is too good for this world — or rather not good enough — if he cannot put his whole soul into strenuous action upon politics.

When one meditates a little upon the greatness and glory of this fair land, the fire will burn in him if he is sound in practical godliness and remembers his share in the present and his responsibility for the future. The citizens here, under God, made the country great and renowned. The men of to-day are making the to-morrow of the nation.

The very greatness of the country should make us solemn while we think of our duties, and send us to our knees for Divine strength and wisdom. Who is sufficient for these things? Under God, good men are sufficient for them.

The preservation and upbuilding and purifying of the nation is our task, high, inspiring and ennobling. To be a worthy citizen of a great country is one of the highest objects of life, because the worthy citizens make the country great.

Genuine religion need not suffer from politics; this is one of the applications of Christianity — good politics — about which there can be no doubt. Of course the right kind of a Christian takes his religion to the caucus, the mass meeting and the polls. He is in demand and is wanted by the nation. He is under stand the case. One may be too near as well as too far away to obtain a clear view. It is a fair question whether New England distance or Southern interest and prejudice is most likely to obscure the vision. But, boy and some whole-some advice, which is always tendered gratis, the Northern people do not propose to make this race question save where it trench upon the rights and interests of other sections of the Republic. When they secure a solid South, by suppressing the ballot of the black and gaining control of the general government by a minority of the people, they have large faith, if they believe citizens in the North will ultimately submit to it. We meddle with this race question because it is ours as well as theirs. It is under the constitution; it affects us, and we have duties in relation to it. We have all confidence that, in the end, the just and generous people of the South will join those of the North in setting this matter right.

The Negro in the North.

Senator Eustis tells us the negro is as badly treated in the North as in the South. Let us see. In the North he is absolutely free before the law — in all respects equal to the white man. He is free to go and come, to buy and to hold property, to defend himself in the courts before juries and judges generally disposed to render him ample justice. Without let or hindrance can he cast his ballot for such candidates as he pleases, and feel sure his ballot will be counted. If he can obtain votes enough, he may hold any office in the State. As to any other citizen, all public places are open to him; he can sit in the church or hall beside his pale brother, and his children may sit in the public school beside those of the millionaire or the governor. Let the South go as far, and we will turn our criticism into eulogy.

POINTS.

— A cordial welcome to our League readers! — They that seek Me early, shall find Me.

— Make Christ only your ideal.

— I have written unto you, young men, because ye are strong."

— The Gospel of St. John reveals the very heart of Christ.

— The Bible is required in twenty-nine different languages to supply the people of Pennsylvania with the Word of God.

— Constant study of the New Testament is the best food for the young Christian.

— It is a certain exquisite femininity that endears her to all strong-minded people of either sex."

— Be a robust Christian, and not a dyspeptic.

— Coleridge said that he did not believe in ghosts, because he had seen too many of them.

— Be that young Christian who can always be relied upon to do something.

— Dr. C. S. Robinson says that people now build larger churches, but do not produce any larger ministers.

— Beware the special and the partial in your Christian life.

— An absorbing love for Christ will awaken an absorbing love for men.

— "The five barley loaves and the two small fishes of the lad" were multiplied by the Saviour until all were fed.

— Over two hundred freshmen attended the first prayer-meeting of the year at Yale.

— Bishop Hurst has one of the largest and best-selected libraries in this country.

— Sin is degradation, and degradation is misery.

— "Prayer will make a man cease from sin,

or sin will entice a man to cease from prayer."

— Bishop Foss is given a "rousing farewell" as he leaves Minneapolis to make Philadelphie his home.

— Not what the League can do for you, but what you can do for it, is the thought.

— Never was so large a proportion of the young men and women in our institutions of learning Christian as at the present time.

— Pitch your Christian life to the note of joy and the note of sorrow.

— All our Bishops, except Bishop Fowler, will be in attendance at the People's Church, Friday evening, Nov. 9.

— "If ye love Me, keep My commandments."

EDITORIAL NOTES.

The Wesleyan Home.

We had the pleasure of looking in upon the well-filled rooms of the Wesleyan Home, at the sale arranged by its lady managers, last Thursday afternoon and evening. The day was propitious, and a large company of visitors from the Newtons, from Boston, from Lynn and other places were present. In the evening the front of the pleasant "Home" was ornamented with Chinese lanterns, and within, its halls and rooms were a blaze of light. Well-loaded tables, covered with attractive and useful articles, exhibiting both the taste and diligence of the ladies who had contributed to the occasion, offered strong temptation to the visitors. In the absence of Mrs. Dean Huntington — the president of the managers, who has been specially interested in getting up the sale, but is now invalid at Clifton Springs — Mrs. C. C. Bradgton, the secretary, presided over the beautiful reception. The comeliness and general neatness of the Home awakened universal remark, and special interest was excited when the children who attend the public school, returned at the close of the afternoon session to the Home. They form a very bright and promising band of little boys, with one particularly attractive little missionary girl. To several who visited the Home last Thursday, both its opportunities and its excellent progress were a revelation. Its future is full of patriotic promise. Our churches are becoming awakened to their needs and its usefulness. Their hearty co-operation will enable its directors to fill its rooms at an early day, and to secure such additional facilities as are now greatly needed. The editor found a goodly number of his old parishioners when pastor in Auburndale, with the faculty of Lasell Seminary, present and very generous participants in the good work. Newton Centre exhibited special interest in the occasion and made large gifts; Newtonville contributed both work and personal service; Malden sent a gift of money. Mrs. C. W. Prince, one of the original trustees and a constant benefactor, secured many and very valuable gifts for the tables from Bromfield and Tremont St. Churches. The unselfed material, suitable for Christmas presents, will remain for the present on a table in the parlor of the Home, and we heartily invite our lady readers in this vicinity to visit it during the pleasant fall weather, and both secure gifts for Christmas presents and add to the available sale for the benefit of this very interesting and useful charity. Thus far the ladies have realized \$200 net from the sale, and it is hoped that the churches, like Malden, will send in gifts of money or articles for the continued sale.

Race Question.

Leave the question of the relations of the whites and blacks to the people of the South, who alone are concerned with it and understand it, is the sage and disinterested counsel of Senator Eustis. "The Puritan preachers of New England," against whom he is so greatly inclined, are not quite prepared to make some clean politics. A good man is too good for this world — or rather not good enough — if he cannot put his whole soul into strenuous action upon politics.

When one meditates a little upon the greatness and glory of this fair land, the fire will burn in him if he is sound in practical godliness and remembers his share in the present and his responsibility for the future. The citizens here, under God, made the country great and renowned. The men of to-day are making the to-morrow of the nation.

The very greatness of the country should make us solemn while we think of our duties, and send us to our knees for Divine strength and wisdom.

Who is sufficient for these things? Under God, good men are sufficient for them.

— We are happy to announce that Mr. Charles R. Magee has been appointed to the place made vacant in the New England Depository by the death of his father. It hardly need be said that this action on the part of Phillips & Hart will be especially satisfactory to the ministry and churches in New England. Charles R. Magee entered the book-store some twenty years ago, and during his illness of his father practically managed the business. He made the round of the Annual Conferences after his father was unable to attend, and is, therefore, pleasantly and familiarly acquainted with the preachers. We rejoice that the name so long and honorably associated with New England Methodism, is thus to be perpetuated.

— We are able to announce a series of articles for our League issues that will not only be of especial value to all our young readers, but to our entire constituency. Judge L. E. Hitchcock, of Chicago, has consented to prepare a set of articles upon the economy of our church, including especially the following topics: "The Unity of the Church"; "The Conference, General, Annual, District, and Quarterly"; "Membership in the Church"; "How Obtained"; "Rules for Members, How Terminated"; "Offices of the Laity — Stewards, Trustees, Superintendent, Class-leader, etc.;" "Orders and Officers of the Ministry — Executive, Local Preacher, Deacon, Elder, Presiding Elder, and Bishop"; "Benevolent Work of the Church," etc. Judge Hitchcock has the rare talent of making such subjects interesting and lucid to all readers.

— Prof. H. C. Sheldon has consented to print in pamphlet form his able and discriminative article on "Doctrine and Practice respecting Indulgences." It is especially timely and appropriate. Addresses will be delivered by him upon the great connectional interests of our church work when a conference has been held, resolutions adopted, and committee appointed. All this, however, is but the construction of distinct channels in which the potencies of personal life may flow.

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THE LONGFELLOW STATUE.

(Unveiled at Portland, Me., Sept. 29, 1888.)

BY GEORGE BANCROFT GRIFFITH.

For hero mythical, like Tell,
These strains of music do not swell,
We sing of one we know;
And hall with Love's own benisons
His image shaped in lasting bronze,
Because all loved him so!

His was no chieftain's hard-won fame,
Nor his the statesman's honored name,
Whose words a senate heard;
But his the subtle, higher art,
To thrill the depths of tenderest heart,
While coldest breast was stirred!

After the long, long week of rain,
A speck of blue sky shines again,
As on that autumn day
When 'neath old Concord's hillside pines
We heard the rector's chanting lines,
O'er Hawthorne, passed away.

There Longfellow shed true friend's tear
Upon his classmate's honored bier,
And, though 'twas years ago,
While now I see him sculptor-wrought,
Again Maine's son — by genius taught,
I feel my own tears flow.

As oft within his chestnut chair
He sat serene, with silver hair,
Behold, his semblance sits!
With changeful tints the bright leaves move,
And through a swaying branch above,
A golden robin flits.

Show walking in his soulful moods,
'Neath breezy dome of Deering's woods,
Axe his boyish home;
With Prude arm-in-arm again,
I picture him in shady lane;
See him by rope-walk roam.

A sunbeam lights the sculptured face,
Giving it almost native grace
While children gaze; and, lo!
As if his very spirit caught
Each little one's pure, tender thought,
Throws penciled gleam below!

Truth will children oft repair,
Where like one waiting in his chair
To greet them, he will be;
While his grand seed-thoughts early sown
Will bloom for their hearts and our own,
And live in memory.

Woodford's, Me.

THOUGHTS FOR THE THOUGHTFUL.

Each one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world. — Dean Stanley.

A perfect life is not attained in a day. Men cannot cut "cross lots, or take an air line for the kingdom of heaven. If we had our way, we should have the bud, the blossom, and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterwards the full corn in the ear." Character is a growth, and it requires time to perfect the full-rounded Christian. — D. C. Tomlinson.

Pleasant smiles; gentle tones; cheery greetings; tempers sweet under a headache, or a business care, or the children's noise; the ready bubbling over of thoughtfulness for one another—and habits of smiling, greeting, forbearing, thinking in these ways. It is these above all else which make one's home "a building of God, a house not made with hands;" these that we hear in the song of "Home, Sweet Home." — William C. Gannett.

Constantly look up. Be on the watch for chances to rise, like a bird let loose, though but for a moment, into the upper air. Such is the nature of holiness. Being from God, it is ever seeking to revert to its source. The heavier the pressure of a mundane life upon it, the stronger is the force of its compressed aspirations. Such pressure is like that of the atmosphere on water, which seeks, through crevices in its enclosure, the level of its fountain. A spirit like this will demand the habit of fragmentary prayer for its own holy indulgence; and will demand it with an importance proportioned to the supercumbent weight of earthly cares. — Austin Phelps, D. D.

When across the deep heart waves of sorrow
Break, as on a dry and barren shore;
When hope glistens with no bright to morrow,
And the storm seems sweeping evertmore;

When the cup of every earthly gladness
Bears no taste of the life-giving nectar;
And high hopes, as though to mock our sadness,
Fade and die as in some fatal dream;

Who shall hush the weary spirit's chiding?
Who bring voids to fill the void;
Who shall whisper of a peace abiding,
And each surging bilow calmly still?

Only He whose wounded heart was broken
Gives us peace. Thine own sweet peace, we pray;
Keep us near Thee till the morn shall brighten,
And all misfortune flee away! — Canterbury Hymnal.

There are deep places in life. For years we pass on in a circle of routine, until we reach a crisis. Sometimes years of cloudless prosperity are interrupted by a succession of troubles, as the smooth stream of a river is broken by rapids and hurried suddenly down a cataract. The happy family is entered by death. . . . Love is disappointed; hopes are frustrated; prosperity ceases; adversity comes; sickness despoils us of our energies. In such a case we seem to descend, step by step, into still more profound depths of trial and sorrow. But here these depths the heart sees God more clearly than from the sunny hill-tops of a happy life—as persons can see the stars at midday from the bottom of a well. When all around grows dark, the inward light grows stronger and clearer. — J. F. Clarke.

Our hands should be trained to gentle ministries. It would be pleasant to think of what a hand—just a common hand, without money or gifts of any kind—can do to bless, to inspire, to comfort, to soothe, to help. A dying father lays his hand upon the head of his child in parting benediction, and through all his life the child feels that touch and is blessed by its memory. A baby wakes in the darkness and cries out in terror; the mother reaches out her hand and lays it upon her little one and it is instantly quieted. You are in sore affliction, sitting with broken heart in your home out of which the light has gone. There seems no comfort for you. Then one comes in and sits down beside you. He scarcely speaks, but he takes your hand in his and holds it long with warm, gentle pressure, and there flows through it your soul a current of loving sympathy and of strength inspiration.

You go out some morning discouraged and weary-hearted. Something has cast a shadow over you. Suddenly in the way a friend meets you and accosts you in cheerful tones; reaching out his hand he grasps yours with great heartiness while he looks into your face and speaks an earnest, whole-souled greeting. He goes his way and you hurry on, but now the shadow has lifted and the sunshine has entered your soul. Your friend's handshake did it.

These are hints only of the possibilities of blessing which God has hidden away in our hands. Every day as we pass along come unnumbered opportunities to do great good simply by the reaching out of our hand to those who are tempted, or discouraged, or sorrowing, or who have failed and fallen in the strife. We ought to let our heart flow out through our hand, that with every hand-grasp and every touch our best love may go those who need its healing, inspiring ministry.— Presbyterian.

ECONOMY IN BOOKS.

BY F. S. TILTON.

Americans have been taught a great deal by French cooks, whose theory is that true economy consists in using things ever in a desirable way. May not we, in the same way, economize in our books?

I passed a few days recently with a friend, and was astonished at the amount of current literature I found in his home, for I knew my friend was a busy man, and could not possibly read one-half the books contained. I was on my way to the country for a few weeks' rest, and while speaking of country people, he revealed his secret.

"I always send *Frank Leslie's* and *Zion's Herald* to a family up in New Hampshire," he said. "They have plenty of money to buy the papers, but not having been educated to the necessity of such things, they will not use their money for them. They, in turn, send the *Herald* to an old Methodist lady, too poor to buy it, and she to some of the city missions. The other papers I cannot trace so far, but doubtless they are read by more people than I know about. A superannuated minister has the *S. S. Times*, and although it is a month old when he receives it, he enjoys it just the same. My *Scriven* goes to an invalid school friend, and the *North American Review* just where I think it will do the most good each month; so you see, I run over my papers, get an idea what the world is talking about, and then others enjoy the articles of which otherwise they would never hear. So I have a small share in educating the world."

On the other hand, there are people who would on no account loan a book or magazine lest it should be soiled or torn. It is aggravating to have our much-prized volumes injured, but who re-reads a magazine or paper? Many such are collected now for Castle Garden and similar places (even little Sunday-school papers), but still scores are wasted weekly. How much people whom we know would enjoy them—where we boarded in the country last summer, or some young person struggling for an education!

I once bought a book expressly to lend, and for years I never saw it. It passed from one convalescent to another until it had been in half the homes in the village. Although somewhat battered now, I look upon it with more satisfaction than any book I possess.

While we are calling for economy in other matters, shall we not give this some attention?

MISS LATIMER'S CLASS.

I heard a remark the other evening which I want to repeat to you," said Miss Latimer to her class of eight girls.

"About us?" asked Rosalie brightly.

"Yes, about you—about Miss Latimer's class!"

"I'm afraid it was some complaint, you look so sober," ventured little Alice.

"You shall judge. You have heard, of course, of the new hospital people are talking about building to replace the shabby old one. A party of gentlemen at Mrs. Preston's reception the other night were discussing the matter. The opinion seemed to be almost universal that it would be injudicious to try to build and furnish a new house. Gruff old Judge Carton thought it could be done. And he ended up his argument by saying, 'As to furnishing, Miss Latimer's Sunday-school class will do in one year and not think they have worked very hard either.'

Miss Latimer smiled brightly, and the girls were so delighted they softly clapped their hands.

"It is very gratifying to know you have such a good reputation for courage and efficiency," said Miss Latimer. "Now what do you say to our trying to see what we can do? We might make ourselves responsible for one room, at least—that would be quite within bounds."

"Yes—oh, yes!" all approved.

"Since I overheard that remark I have learned that the new building is a settled fact. So let us each think out some plan. Then meet with me Wednesday afternoon, and we will compare notes and decide upon what it best to do."

Dolly borrowed ten cents to buy molasses, and two small pieces of bacon, which she paid for in her store. The next morning showed a profit of \$2.50. Alice bought a sheet of paper, and her father gave her a dollar for copying a few pages for him. She did not feel that this was fair or honestly earned. She could not expect such prices for actual value of service. So she invested the dollar in bright-colored cretonnes, out of which she made dusting-clot bags, in chamois-skin to make into pen-wipers, and in various common-sense materials for work. Her progress was slow, for it took a great many stitches and many an hour of tedious sewing.

Lydia did not lack market for her cottage cheese as long as warm weather lasted. Indeed, she could not begin to supply the demand with the milk given her, so she bought milk and her mother helped her about the work. She carried the delicious white pats in baskets to her customers. Out of that business alone she made \$27.

Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob, as she weakly arranged a shawl over a valise, and prepared to lie down in the seat.

"Ah, yes, I see! And you haven't money enough to go in a sleeping-car, have you, madam?" The poor woman blushed faintly, and put one hand over her face, while the tears dropped between her worn fingers.

I looked out of the window and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtful and tenderly down at the baby, and in a short time the mother was fast asleep.

A woman sitting across the aisle from me, who heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from mother before. Poor little thing! It's asleep."

"So it is. I'll surrender it to you now," with a cheerful smile.

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said in a clear, earnest voice:

"Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land, and have Christian fathers and mothers. This poor woman," pointing at the sleeping mother, "has come all the way from the Black Hills and is on her way to Connecticut. Her husband is dead, and her baby is ill. She hasn't money enough to travel in a sleeping-car, and is all tired and discouraged. What will you do about it?"

"Do it!" cried a big man down near the water-cooler, rising excitedly. "Do! take up a collection—the American citizen's last resort in distress. I'll give \$5."

The effect was electrical. The hat went around and the way the silver dollars and quarters and ten-cent pieces rattled in it, would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke, and the money was given her. She tried to thank us all and broke down completely. But we didn't say many thanks.

There was a sleeping-car on the train, and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you!"

More than one of us in that car took that little lesson to himself, and I learned that even stylish as well as poor clothes may cover a noble heart. — Companion.

Many things were suggested—fairs, tableau and other entertainments, the A. B. C. way for downright determination and business-energy. There was a good deal of thinking done by each member of it between that time and the afternoon they were to report. They conferred with fathers and mothers, and sought suggestions from every one who could advise.

But when Wednesday came, and they were gathered together in Miss Latimer's cosy room, there was an entire absence of enthusiasm. The truth is, when confronted with original planning they had found it was not a very easy matter. Each one aspired to make telling and effective programme of work, and not one now approached the unfolding of ideas without disappointment in herself.

Many things were suggested—fairs, tableau and other entertainments, the A. B. C. way of raising money, and various other tried methods. Finally, quiet Lydia, who had less money probably than any of her mates, timidly proposed that each girl should invest a penny in whatever way she liked, and the proceeds of that penny and its re-investment should be her contribution to the hospital fund.

This was greeted with an amused smile on the part of some, and with resentful wonder in others as too flippancy for notice. But it was evident Lydia had not spoken without much forethought, for she was entirely unmoved even by open contempt.

Miss Latimer said: "Lydia has told me her idea before, and I think it very good one. It would throw each one upon her own resources."

"But only a penny," laughed Rosalie. "A penny won't buy the very first thing."

"If we want to borrow money to start with, we can," said Lydia, shyly.

"Lydia is curious to see how much can be done with very little," explained Miss Latimer.

They talked the plan over, and by degrees its possibilities unfolded to them. Finally it was rather reluctantly approved.

"Cheer up," said Miss Latimer, noting the general gloom. "You have all heard the story of the miller's daughter who asked as her dower one bushel of wheat to be doubled each day for a month. This has seemed very little, but counted up to one billion, several millions of bushels. Now let us see if our pennies cannot grow in some such magic fashion."

"What can be done with a penny?" was in every girl's mind when the class separated that afternoon. Lydia alone of the entire flock had a definite idea, for she had had more time to think of it. She said to Rosalie as they walked away together: —

"There is one thing I can do well, and that is what I have determined to try. I can make cottage cheese. I can get all the skimmed milk I can carry away for nothing from our neighbor who keeps cows. A penny's worth of cream will make my first cheeses nice. After that I am pretty certain."

"And I?" said Rosalie, reflecting. "The only thing I get constant praises for is that I keep my hair so bright."

"How do you do it?" asked Lydia; "for you might keep some one else's hair bright."

"I do it with the yolk of an egg. Oh, I know—I know," stopping to clasp her hands. "I'll buy an egg and turn barber. I'll shave Aunt Virginia's hair—she'll pay me to do it."

"As the other girls strolled homeward they too talked. Said Alice: —

"Papa is always praising my handwriting. It is so large and plain. I think I'll buy a sheet of paper and make him let me do some copy for him."

"You know the gray moss cross I made last fall," said Bee, "everybody thought it so pretty. I believe I could sell some for the hospital."

Dolly was in despair. Her ingenuity seemed stone dead. Presently she said, as they passed a grocer's, "Wait a minute, girls, I want to buy some pop-corn to make balls for Bobby's sake."

"Is Bobby to sell them?" burst in Nanny eagerly.

"He wants them to play store with." "Well, why don't you sell some for our hospital?"

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"I think the baby will come to me," said the young man, with a smile. "Poor thing! it's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest awhile. Have you come far?"

"What if I were to stay?"

"Yes; but the baby was well when I started. I am on my way home to friends in the East. My husband — —"

"Ah, yes, I see, I see, I see!" continued the young man in a sympathetic tone, as he glanced at the bit of crimp in the little traveling hat. By this time he had taken the baby, and was holding it in his arms.

Our general secretary, Rev. W. P. Odell, is enjoying his European and Eastern trip greatly. The seven "pilgrims" are all in good health and spirits. A card from Messina, Sicily, dated Sept. 28, says: "Passed through a tremendous thunder shower this morning. Lightning struck the mainmast and carried away part of it. No great damage, but some excitement. Our trust is in the God of storms." All letters addressed to Rev. E. S. Small, of Malden, who is proving a very efficient helper.

The Young People's Christian League at Rockport, Mass., has issued a list of prayer-meeting topics. Together with these are the following excellent suggestions to those who attend prayer-meetings: —

1. Be Practical. 2. Pray as you come. 3. Bring others with you. 4. Let the prayers be short and frequent. 5. Do not wait for others.

give the teachers an opportunity to recruit and extend their knowledge by learning how schools are carried on in other lands, provided the cities visit those schools in session. Subsequent to these visits, the young people, about twenty-eight years old, and speaking English and German besides their own language. When she heard that we were intending to go on a three weeks' excursion to Italian cities, Rome included, she begged leave to join us, and we were only too glad to have her company. Leaving our heavy luggage in Berne, we prepared for our Italian trip a valise of moderate size, containing sufficient for two ladies' necessities, and light enough to be carried by us in case no porter should be at hand to help us. The *Finland* joined us, carrying in the same manner. And the drifter currents come and go like serpents across my way.

Wearily fades the evening dim

The Sunday School.

FOURTH QUARTER. LESSON VI.

Sunday, November 11.

Joshua 14: 5-15.

BY REV. W. O. HOLWAY, U. S. N.

CALEB'S INHERITANCE.

I. The Lesson Introduced.

1. Golden Text: "Trust in the Lord, and do good; so that thou dwelt in the land, and verily thou shalt be fed" (Psalm 37: 3).

2. PLACE: E. C. 144, or 1444.

3. PLACE: The camp at Gilgal.

4. CONNECTION: The stoning of Achan; the capture of Ai by stratagem, and its destruction; the blessing and the curse on Elbal and Gerizim; the track of the Gibeonites; the battle of Beth-Horon; "one of the most important in the history of the world;" the conquest of the north; the conquest of the south; the division of the land.

HOME READINGS.

Monday. Caleb's inheritance, Josh. 14: 5-18.

Tuesday. Caleb's inheritance, Num. 32: 6-13.

Wednesday. Who's heared? Psalm 119: 1-8.

Thursday. Lot of the godly, Psalm 112.

Friday. Reward of the upright, Psalm 18: 19-30.

Saturday. Confidence of the righteous, Psalm 37: 1-11.

Sunday. A good man's inheritance, Psalm 37: 23-30.

II. The Lesson Story.

Seven years had been spent in effecting the conquest of the land. The princes had now assembled at Gilgal to divide it among the tribes. Before the lot was cast, however, the veteran Caleb, who represented the tribe of Judah in this committee on partitioning out the conquered territory, attended by the elders of that tribe, approached Joshua, and made a formal demand for Hebron, as a special inheritance promised to him by Moses as a reward for his fidelity. The stout old warrior reminded Joshua that, forty years before, when the ten spies, by their craven report, "made the heart of the people melt," he had "wholly followed the Lord." He was eighty-five years old now, but, thanks to God's blessing, was as strong as when he first set foot upon the soil of Canaan, and as able to lead his tribe to war now as then. He claimed, therefore, no easy lot, nor quiet resting-place. He picked out the hardest field. Nothing but the strongest of the Anakim, none but the formidable giants themselves, would suit his temper. He would drive them out by God's help; he had been kept alive for that very purpose, he felt. And "Joshua blessed him," and gave him what he desired. Hebron was awarded to him as his special inheritance, and the country round about to the tribe of Judah.

III. The Lesson Explained.

5. They divided the land. — The words are used ambiguously. They entered upon the preliminary work of dividing it, consulting how it should be done. The actual division was made later on, and consumed considerable time.

For the boundaries and all-things of the land, see Numbers 34; Josh. 13-23; Eleazar, Joshua, and ten princes of the nine and a half tribes had charge of the matter.

The decision was made by lot, not merely to prevent all disputes with reference to their respective possessions, and to prevent even the smallest of disagreements, but also in order that each in mind cheerfully and thankfully accept the share awarded to it, as the inheritance intended for it by God. "For the casting of lots is not regulated either by the caprice, option, or authority of men" (Calvin) (Cambridge Bible).

6. Then the children of Judah came (R. V., "drew nigh") unto Joshua. — The "then" refers to time, viz., while the tribes were in Gilgal where the first steps were taken in the division of the land, which was finished at Shiloh (18: 1). Caleb was selected (Num. 34: 19) to represent the tribe of Judah in the committee of allotment. The chiefs of his tribe attended him in this audience with Joshua in which he made formal claim for Hebron, in accordance with an old promise made to him away back in Kadesh Barnea. Caleb the son of Jephunneh — of whom we have frequent notice in previous lessons, one of the twelve spies who were sent out, and one of the two who brought back a good report of the land and maintained the possibility of its conquest. The Kenites (K. V., "the Kenizzites"), — His younger brother Othniel, afterwards the first Judge, is also called "the son of Konar" (Josh. 15: 27). Hence (a) some thought he was a foreigner by birth, descended from the Edomite tribe spoken of in Gen. 15: 19, a proselyte who had been incorporated into the tribe of Judah (compare Gen. 36: 15, 42); (b) others hold that even if Jephunneh was, on the father's side, descended from this people, on the mother's side he came from Judah, and that this Kenoz probably belonged to the posterity of Judah, of whom nothing further is known (Cambridge Bible). Thou knowest. — Yes, Joshua knew it well. They had been associated, more or less, from the first. Two such noble spirits would naturally be intimate. Both were conspicuous for "following the Lord wholly." Joshua remembered perfectly the promise made to Caleb (Num. 14: 24; Deut. 1: 36).

IV. The Lesson Applied.

1. "The hoary head is a crown of glory; it is found in the way of righteousness" (Prov. 16: 31).

If we would secure a healthful and honorable old age, there is no better prescription than to seek the Lord early and follow Him wholly.

3. Godliness produces the noblest type of manliness.

4. The right kind of boasting is to "make one's boast in the Lord."

5. The surest and speediest way to get anything is to deserve it.

6. Glory and reputation are not for the leaders alone, they are also for the followers. There is an imperative need of fidelity in subordinate positions.

7. It is well to set a high value on the promises of God.

8. In old age it matters not even if the outward form perishes, provide the inner man is "renewed day by day."

9. One of the blessed results of the triumph of the Gospel will be universal peace.

V. The Lesson Illustrated.

1. CALEB'S MANLINESS.

"Add to your faith manliness," says Peter. Courage to avow and to obey your faith. Most in conduct are preceeded by failure in course. To face duty as well as danger requires hardihood of spirit. Now observe the magnificent manliness of Caleb. It glances through his report as a spy. It comes out in the energy of his old age. And this simple quality in one man was of incalculable service to Israel. We all need this quality, men and women.

Our doubts are traitors. — And make us love the good we oft might win. By fearing to attempt."

More manliness would mean less falsehood, less failure, less wretchedness of apprehension, more enterprise and grand success. And godliness begets it. For godliness gives larger thoughts, greater dignity, scope for grand purposes, consciousness of help laid up in all providential law and processes. By command with God man attains calmness, wisdom, strength and help. Neither David nor Elijah was less manly, but more so, for being devout. You would form a list of the kingliest men, you will be surprised how many of the godliest are in it. John Knox and Luther among teachers, Cromwell and William the Silent amongst statesmen, Sir Philip Sidney and Henry Havelock among soldiers. We actually followed the Lord — literally, I fulfilled after the Lord; — rendered a full trust and complete obedience. There is no boasting in this language. Caleb is simply quoting Jehovah's own words of commendation (Num. 14: 24; Deut. 1: 36). "It is not pride, but simply a tribute of due acknowledgement, to declare what a gracious God has done for us and by us" (Bush).

2. HOPEFUL OLD AGE.

Mr. Venn, conversing with a stranger, was thus addressed: "Sir, I think you are on the wrong side of fifty?" "On the wrong side of

a special inheritance to Caleb, only that he should enter the promised land, and that there should be given to him "the land that he hath trodden upon." But this promise was made to him when he took such a stout stand with reference to the Anakim who dwelt in Hebron, and it is highly probable that that particular district was then allotted to him, though no record was made at the time.

10. The Lord hath kept me alive — not his firm constitution and buoyancy of spirit, but "the Lord." A whole generation had fallen by his side, his years had multiplied, but the Lord had kept him alive. Forty and five years.

— Seven years had therefore passed since the crossing of the Jordan, for thirty eight of those forty five years had been spent in the wilderness. These seven years had been devoted to the conquest of the land. I am . . . fourscore and five years old — Hebrew, a son of fourscore and five years." Caleb was now, with the exception of Joshua, not only the oldest man in all Israel, but was twenty years older than any of them; for all that were above twenty when he was forty had died in the wilderness. It was fit, therefore, that this phenix of his age should have some particular marks of honor put upon him in the division of the land" (Henry) (Bush).

11. As strong . . . as in the day that Moses sent me. — At an age when most men sink beneath the weight of infirmities, he is ready to encounter the most formidable foes as he had been when his hair was unshaved.

"He had kept the ten commandments which his own ears had heard from Jehovah's voice so well, that they had been permanent youth in his blood and bones" (D. Steele). He mentions this, both to give glory to God, who was the strength as well as length of his days, and also to intimate to Joshua that it would not be throwing away a portion upon a very old man who was unequal to the task of either taking or retaining it" (Bush). Both to go out and to come in — either to be taken specifically, to go out to battle and come back with spoils, or generally, to perform whatever duties may devolve upon me. "So this boasted youthfulness was neither an affection nor a sentiment" (J. Parker).

12. Give me this mountain — the mountainous district around Hebron, the highest point in Southern Palestine, higher even than Jerusalem. It was a beautiful spot in those days, but Caleb did not choose it for its beauty, prairies, or for its "natural grandeur." Hebron was the home of the Anakim. Its conquest meant difficulty, and its defense would require sleetiness and courage. The stout old warrior reminded Joshua that, forty years before, when the ten spies, by their craven report, "made the heart of the people melt," he had "wholly followed the Lord." He was the centre of one of the most beautiful and loving families that I have ever known. His sickness was consumption; and while we saw him gradually fading and slipping away from us, we heard no murmur or complaint. He had unfaltering faith and abiding peace. He leaves a wife, four sons, an aged mother, other relatives, and hosts of friends to mourn their loss.

A. S. LADD.

Cobb. — Ella S. Cobb, a sweet and beautiful little girl nearly eight years of age, died on the evening of Aug. 21, 1888, about four hours before her father died.

Ella was a universal favorite, winning her way to the hearts of all by the rare beauty of her character and life. She was equally attractive in feature and mind, thoughtful and spiritual beyond her years, scattering sunshine and joy wherever she went. The double funeral was conducted by G. D. Lindsay, assisted by the writer. The floral offerings were beautiful. Many more could get into the home cage to view their sorrow and sympathy. The family, church, Sunday-school and community are bereaved with an unusual bereavement.

W. H. M.

13. 14. Joshua blessed him — "bade him God-speed in his warfare, and invoked the help of Jehovah to attend him" (D. Steele).

Give . . . Hebron — a formal confirmation of the original gift. His part was, therefore, withdrawn from the lot (see verse 2). Because he wholly followed the Lord. — How the sacred will be with me" — His courage was not so great as to let him boast; it was that sterling quality which springs from faith.

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He was converted in the fall of 1888 in the town of Dexter, Me., and, returning to his home in Lowell the following spring, was baptized and received into the Worthen Street M. E. Church by Rev. E. R. Thomélique, the pastor. The high ecomium is passed upon him by those who knew him best, that he never gave his mother an hour's trouble. Devoted to her in widowhood, it was his noble ambition by his kindness and toil to make her happy from the day of her bereavement. Owing to the means of grace, his character seemed to be improved, and at his last class-meeting, just before his sickness, his testimony of earnest purpose to serve Christ and of yearning desire to be a true and whole-hearted Christian, was clear and impressive. The Spirit of God was preparing him for the company of the holy and the blessed. It was a great consolation to the family to have Rev. Mr. Thomélique at the funeral, who spoke beautiful and comforting words.

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a special inheritance to Caleb, only that he should enter the promised land, and that there should be given to him "the land that he hath trodden upon." But this promise was made to him when he took such a stout stand with reference to the Anakim who dwelt in Hebron, and it is highly probable that that particular district was then allotted to him, though no record was made at the time.

10. The Lord hath kept me alive — not his firm constitution and buoyancy of spirit, but "the Lord." A whole generation had fallen by his side, his years had multiplied, but the Lord had kept him alive. Forty and five years.

— Seven years had therefore passed since the crossing of the Jordan, for thirty eight of those forty five years had been spent in the wilderness. These seven years had been devoted to the conquest of the land. I am . . . fourscore and five years old — Hebrew, a son of fourscore and five years." Caleb was now, with the exception of Joshua, not only the oldest man in all Israel, but was twenty years older than any of them; for all that were above twenty when he was forty had died in the wilderness. It was fit, therefore, that this phenix of his age should have some particular marks of honor put upon him in the division of the land" (Henry) (Bush).

Review of the Week.*Tuesday, October 23.*

The United States Supreme Court sustains the Iowa law.

An attempt made to burn the Fontainebleau forests near Paris.

"Spike" Murphy found guilty of the murder of Mr. Irons in Providence.

The liabilities of the big lead firm of Chicago, N. C. & Co., now estimated at high as \$1,000,000.

M. de Freycinet wants \$60,000,000 for defending the French eastern frontier against a possible German invasion.

Already 150 killed and wounded by the railway disaster in Italy have been identified. An entire theatrical company was killed.

All the Manitoba militia held in readiness for an expected collision when the Foreign Railroad attempts to cross the Canadian Pacific.

The Woman's Christian Temperance Union votes, 233 to 20, to repeat its section of its constitution which prohibits the discussion of political resolutions.

Justice Lawrence, of the Supreme Court, upholds the will of Samuel J. Tilden, providing for the establishment and maintenance of a great free library in New York city.

Wednesday, October 24.

Several thousand Yorkshire miners go out on a strike.

A riot at Moy, Ire., between Orangemen and Nationalists.

The marriage between Prince Alexander of Battenberg and Princess Victoria has been abandoned.

City Treasurer Axworthy, of Cleveland, Ohio, found to be a defaulter for nearly \$500,000; he is missing.

The fever epidemic slowly dying out at Jacksonville. The volunteer corps of physicians about to depart.

The steamer "Atlas," from Illyay, fruit laden, sunk in New York inner harbor by colliding with a ferry boat. No lives lost.

It is said that the Mexican Central Railway Company has lost about \$60,000 by the stealing of employees, five of whom are under arrest.

The Inman line steamer "City of Paris," a sister ship to the "City of New York," built by the Messrs. Thompson of Clyde bank, launched.

A \$250,000 certified check drawn in Wall Street, the first instalment to bind the bargain between the Richmond Terminal and other companies.

According to the report of the surgeon-general of the army, the sick list of the American army is larger than that of any other country except Great Britain.

Thursday, October 25.

A rich deposit of plumbago discovered at North Adams.

The marriage between King Milan of Servia and Queen Natalie dissolved.

The Daily Graphic newspaper of New York sold to the Southern Trust Company.

A loan of \$12,000,000 for the city of Montreal floated in the London market at 3 per cent.

Emperor William has invited Professor Bernmann and Dr. Gerhardt to dine at the palace.

Two hundred warrants issued for the arrest of persons illegally registered in New Jersey.

The city of Cleveland, O., practically bankrupt on account of the defalcation of Treasurer Axworthy.

The injunction restraining the Red Valley railroad from crossing the Canadian Pacific railroad dissolved.

A great federation of railroad employees formed in Richmond, Va.; all railroad men expected to join it.

The strike of colliers in England assuming alarming proportions. In Yorkshire 15,000 men went out yesterday.

Several train hands severely injured and a brakeman killed in an accident on the Erie road near Ogdensburg, N. Y.

Lord Sackville, British minister to Washington, having written that letter to a Britisher (?) in California regarding his duties as a voter.

Friday, October 26.

A Boston mail pouch robbed between this city and Chicago.

Seventy-one new cases and two deaths from yellow fever in Jacksonville.

Thomas D. Hoxsey, a paymaster in the United States Navy, kills himself at Haledon, N. J.

Attorney-General Webster before the Parnell Commission assails many prominent Irish-Americans by name.

Queen Natalie declares that she holds the annulment of her marriage to King Milan by the Metropolitan Theodosius to be void.

Daniel Hand, of Clinton, Conn., gives to the American Missionary Association \$1,000,000 for the education of Southern negroes.

Saturday, October 29.

There was one death at St. John's Hospital, Brooklyn, yesterday, from yellow fever.

The manipulators of the bagging trust, pool or combination, have been indicted at Memphis.

A majority of the members of the French Senate are opposed to Premier Filoquet's revision scheme.

The Czar bestows the order of St. Vladimir upon M. de Giers, who has been fifty years in public life.

The strained relations between Germany and the Vatican may lead to the recall of the German Envoy at Rome, Baron von Schloesser.

Minister Phelps has an interview with Lord Salisbury relative to Lord Sackville's letter; the British Premier has sent dispatches to Lord Sackville the Babylonian expedition of the University of Pennsylvania, which left Philadelphia early last summer, has been shipwrecked in the Mediterranean and the baggage and scientific apparatus lost.

Monday, October 27.

A great Democratic parade in New York city.

Lord Sackville's resignation as British minister at Washington, expected.

Thirteen whaling vessels caught in the ice at Fox Island, in the Arctic Ocean.

Thirty thousand Derbyshire (Eng.) colliery hands secure an advance of 10 per cent. in wages.

A arrest of a Cossack with explosives on his person, intended to accomplish the death of the Czar.

The American steamer "Haytian Republic" seized while attempting to run the blockade at St. Lucia, Hayti.

The CONFERENCES.

(Continued from Page 5.)

By reason of a delay in the mails, no account of the funeral services at the burial of Sister Alma Morse at Hardwick appeared in the last issue of ZION'S HERALD. The body was tenderly borne from the field of her last labors in West Fairlee to the residence of her twin brother, Mr. Albert Goodrich. There the casket rested for a night in the same room which witnessed both her birth and nuptials; and there a brief service was conducted on the following day by the present writer. A more extended service was held at the Methodist Episcopal Church, Rev. R. Morgan officiating and making the principal address. Rev. A. Scribner, who officiated at her baptism, and Rev. L. P. Chase, a personal friend of herself and husband, also spoke. Other preachers were present and assisted. Such a tribute as was paid to her memory the writer has seldom if ever heard. Just as the sun was about to set in clear skies beyond the Green Mountains over against the hillside cemetery, the last solemn words of the ritual were spoken, and the earthy was left to await the touch of the heavenly at the resurrection of the dead.

F.

Springfield District.

Gorham, North St., under the judicious management of the pastor, Rev. M. B. Greenhalgh, is advancing spiritually, numerically and materially. A long needed work in the shape of sheds to shelter the teams in stormy weather, is about to be done. Some twenty or more stalls are to be built at a cost of \$150 or \$200. The next thing required will be the completion of the parsonage for the comfort of the minister and his family.

Gorham, School Street.—Bro. Cobb, the worthy and venerable pastor of this church, now over 80, has been afflicted during the summer with acute attacks of muscular rheumatism, and for some weeks has been laid aside from active duty. We are glad to say that he is now so far recovered as to be able to do active service. His quarterly report was encouraging. Five have been received by letter; two have been converted and received on probation; a Young People's League has been formed, and prospering; and the outlook for this charge is more hopeful.

Woodford.—Special services have been held at East Deering and Lun's Corner with good results, though the weather was very unpropitious. This week a series of revival meetings has been commenced in connection with Clark Memorial Church, in which the pastor and people are heartily engaged. A new class has been formed at Deering Centre; a gradual increase in the Sabbath-school is reported; the current expenses are provided for; a new church register has been obtained; a thing much needed in many other churches; and the pastor's and presiding elder's salaries are paid to date.

Chestnut St.—We find the officiary of this church most Methodistic and loyal. The pastor, for the leaders, the Sabbath-school superin-

George O. Guild, esq. Much credit is due this gentleman for his wise management of the estate whereby this legacy is much larger in amount than otherwise it would have been. The M. E. Church of Bellows Falls had also received \$500 from the same estate.

Quarterly meeting services were held at South Royalton and East Bethel last Sunday. Pastor Gillis, as is usual in his case, is labor abundant, planning for elaborate church repairs as well as for spiritual conquest. Brother L. N. Beaudry has been spending a few days on this charge, lecturing and otherwise assisting the pastor. East Bethel, though years ago a regular preaching place for the itinerant, has not for several years had any Methodist preaching. This year, at the request of some of the people, work has been resumed, and a good interest is being developed.

New work has also been commenced at Olcott, a new village on the Connecticut River a little north of White River Junction, by Rev. J. Hamilton, pastor at the last-named place. Services are held in a hall, and for the present Sabbath evenings, the other parts of the day being fully occupied in other places. Already Brother Hamilton has received 17 on probation and 14 by letter, and has been received in full from probation. A very cordial welcome is given to Methodism by the inhabitants. As a sample of how our ministers work, I will give the record of a single day from Brother Hamilton's diary. This writer should have been there to participate in these services, but was called to West Fairlee by the death of our lamented sister, Mrs. C. W. Morse. "10:45 preached at W. R. J., baptized six persons, received two into full connection, and administered sacrament of the Lord's Supper to over sixty persons. Drove to Quechee (a distance of seven miles) for a 2:30 p. m. service; preached, baptized two, and administered sacrament of the Lord's Supper. Returned from Quechee and went to Olcott in the evening. Preached at 7 o'clock and administered the sacrament of the Lord's Supper. Four persons started for the kingdom. Traveled about seventeen miles."

The ladies of the M. E. Church at Springfield are moving in the matter of a new parsonage. A two days' fair was recently held in the town hall, the proceeds of which go to that object. Success to the ladies in this praiseworthy undertaking!

The vacancy in the pastorate at Brownsville, created by Brother U. E. Sargent's going to Drew Theological Seminary, has been very satisfactorily filled by Rev. J. G. Switzer, late of Boston, who will be a valuable accession to our ranks.

M. S. J.

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